TWO SERMONS:

THE FIRST, PREACHED AT CANTERBURY, AT THE VISITATION OF THE LORD Archbishops Peculiars, in Saint *Margarets* Church, *April* 14. 1635.

THE SECOND, PREACHED AT SAINT PAUL'S CROSSE, The eighteenth of *April*, 1630.

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LONDON,
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TWO SERMONS:

THE FIRST,

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A SERMON PREACHED AT CANTERBURY, AT THE Visitation of the Lo. Archbishops Peculiars.

1 Cor. 1. 10.

*Now I beseech you, brethren, by the name of our Lord Iesus Christ, that ye all speake the same thing; and that there be no * Divisions among you; but that yee bee perfectly joyned together in the same minde, and in the same judgement.*

* Or Schismes.

IN Visitation Sermons usuall it is to touch upon *Governours*, and upon their Courts; and perchance somtimes not undeservedly. But (the truth is) it is most necessary to reflect upon our selves, upon us that are *Parsons* and *Vicars*, upon us

the dispensers of GOD's Word and Sacraments, upon us, that have the cure of soules; since in us mainely consists *Salus Ecclesiæ, & pax Reip.* the well-fare of the Church, and peace of the Common-weale. For, let our *Governours* doe what they can, it we be not right, if we differ in *Doctrine*, or vary in *Discipline*; if our commodity draw us to subscribe, and some peevish humour lead us a whoring after other gods, that is, either after the *Romish Monarchie*, or the *Geneva Anarchie*, there will be *Schismes*, and *Dissensions*, and Sidings in Church and Common-weale.

To speake then the truth from my heart, the cause of such Sidings in Church and Common-weale resides mainly in us; we stick not close to that *Doctrine*, which wee subscribe to, and hath beene setled by those glorious Governours, and sealed with the bloud of those blessed Martyrs, that were sacrificed for this truth. We teach not our Parishioners that dutie and allegeance to their Prince, which the Book of GOD delivers, and hath alwayes beene practised by the Saints. *Hinc illæ lacymæ, hinc schismata*; from hence arise daily complaints, and *Dissensions*; complaints from those, that governe; *Dissensions* among those, that ought to obey; because wee faile in our duties: for our dutie it is, to teach *obedience and subjection*, *Tit.* 3.1. The Clergie therefore, in the thirty sixt Canon of the Apostles, is punished for the peoples insolencie, because they had no better instructed them.

Tit 3.1.

Can. Apost. 36.

Now, if it be so, that our Bishops or other Governours see, or understand these faults in us, and give not all diligence to amend them; I must crave pardon

don to uſe thoſe words of them, which *Celeſtinus* Biſhop of *Rome* uſed to his fellow Biſhops; *Timeo, ne connivere ſit hoc tacere; timeo, ne magis ipſi loquantur, qui permittunt illis taliter loqui:* I feare, leſt this their ſilence be an encouragement to others; I feare, that they ſpeake moſt, that ſuffer others to ſpeake in this manner. *In talibus cauſis non caret ſuſpicione taciturnitas; quia occurreret veritas, ſi falſitas diſpliceret:* In theſe and the like caſes, ſilence wants not juſt ſuſpicion; for truth would oppoſe, if falſhood did diſpleaſe: and every Biſhop would readily prevent ſuch contagious doctrine, if hee were really offended with it. *Meritò namq; cauſa nos reſpicit* (ſaith that worthy Biſhop) *ſi ſilentio faveamus errori*; For (the truth is) we Biſhops may juſtly be charged with this fault, if by ſilence only we give countenance to errour. So true is that of *Seneca*, *Qui non vetat peccare, cùm poſſit, jubet:* That Governour, who forbids not an offence, when hee can, commands them to offend, and commends them too. *Decret. Cel. ſt. Papæ c. 1. in Cod. Rom.*

Saint *Paul* therefore, that hee may performe the office of a good Biſhop, and a carefull Father (for *in* CHRIST IESUS *hee begot them through the Goſpell*) no ſooner underſtands of the faults of theſe *Corinthians*, but hee preſently writes unto them, ſhowes them in what ſtate they are; and in theſe words hee entreats them to amend, what is amiſſe. *Now I beſeech you, (brethren) by the Name of our* LORD IESUS CHRIST, &c. 1 Cor. 4. 15.

Theſe words are an expreſſe petition; and in theſe words is expreſſed, what our Apoſtle petitions for.

The petition is plaine and earneſt, *Now I beſeech you (brethren) by the Name of our Lord Ieſus Chriſt.*

And what is it, that the Apostle petitions for so earnestly? Surely his suite is for the generall good of the *Corinthians*, and of the whole Church of GOD; for he *beseecheth*;

1. *That yee all speake the same thing.* 2. *That there be no Schismes* or *divisions among you. But*, in the third place, *that yee bee perfectly joyned together in the same minde, and in the same judgement.*

The first part of this petition aymes at *unity of Doctrine.* The second is direct for *uniformity in Discipline.* And the third requires *unanimity in judgement and affection.*

All these three we must embrace, and observe, or as good observe none; for he that embraceth not all these, observeth not cordially any of these. *Qui offendit in uno, offendit in omnibus*; Hee that offends in one, offends in all; he is not *perfectly joyned* to the rest of the members.

He that is out at *Doctrine*, cannot be in at *Discipline*; hee that is out at *Discipline*, cannot be in at *Doctrine*; and difference in *Religion*, breeds a disunion in affection.

The first meanes then to set us all at one, is, *ut idipsum dicamus*, that we all preach the same *Doctrine*: the second, *ut idipsum faciamus*, that wee all practice the same *Discipline*: The third, *ut idipsum sentiamus*, that we all be of the same *Opinion.*

For the truth is, [1] *unity of Doctrine* breeds [2] *uniformity in Discipline*; and uniformity in Discipline is a chiefe meanes to knit us fast together [3] in *minde and judgement*, in affection and opinion.

And if we had this *unity in Doctrine*, and *uniformitie in Discipline*, we should not have had this gadding

and

and hurrying after ſingular and factious men, as there hath beene of late dayes. Every Shepherd ſhould be keeper of his owne ſheepe: and the ſheepe would know, and be content with their owne Shepherd.

We all know, that ſheepe may not skip into others paſture, becauſe it is better: and as true it is, that none ought to change their Pariſh Church upon an humour. For what is this, but to ſay, *I am of Paul; and I of Apollos; and I of Cephas?* What is this but to preferre particular mens fanſies, before the judgement and unity of the Church? *Can.* 57. 1 Cor. 1. 12.

And is it not as irregular, yea, as dangerous, for us *uſually* to admit the ſheep of anothers flocke into our fold? Yea, is it not altogether unlawfull for us, *of our owne heads*, and *for our owne ends*, to intermeddle in anothers charge? Our Church condemnes this ſchiſmaticall humour, *Can.* 57. And the whole Church of God diſlikes it. And wee our ſelves cannot endure, that any man endeere our Pariſhioners ſo to himſelfe, that their affections be withdrawen from us. Why then ſhould wee deale thus with others? Indeed this could not be done, if we *all ſpake the ſame thing*. *Can.* 57. *Can. Apoſt.* 14. & 15. *Cod. Eccleſ. univerſ.* *Can.* 33.

Saint *Paul* therefore ſeeing theſe factions, and factious opinions and courſes riſe in the Church, labours by all meanes to extinguiſh them; and to this end he intreats them in the moſt earneſt manner that may be, ſaying:

Now I beſeech you, brethren, by the Name of our Lord Ieſus Chriſt. Quis? Quos? Who is it, that makes this earneſt petition? And to whom doth he make it? Saint *Paul beſeecheth* the *Corinthians*; an Apoſtle entreats his ſchollars; the Father his children. Part 1.

If then Saint *Paul* be so great a man, it seemes, hee hath an earnest suite, a matter of moment in hand, that he salutes them so courteously, sues so submissively, and entreats so passionately. But though Saint *Paul* be so earnest in his suite, he that thinkes it is for his owne ends, is much deceived. It is for the good of the *Corinthians*, and the Church in generall. This example is a sufficient warrant to beare us out, when we are earnest, and zealous, in the behalfe of the Church.

Cypr. de discip. & habit. virgin. n. 73.

Audite, quaso, vos docentem pariter & monentem; audite utilitatibus & commodis vestris fideliter servientem; Give eare therefore (I beseech you) to this our Apostle, who teaches and instructs you; give eare to him, who labours faithfully for your good and commodity. For Saint *Paul* useth all the meanes that may be, to draw them, and you with them, to give eare to his petition, and to grant his request.

Fratres.

Behold, though he be their Father in CHRIST, though he be their Bishop, though he have authority and power over them, yet for all this he salutes them by the name of *Brethren*; he that might show his authority, sues unto them; he that might command, entreates: and all good Governours imitate Saint *Paul*; where faire meanes will serve, they use no rigour.

1 Cor. 4 21.

But if the Apostle cannot win them by *love and the spirit of meekenesse*, he tels them of a *Rod*, that he hath in store for refractary spirits, 1 *Cor.* 4. 21.

Obsecro vos.

But first, *Obsecro vos*, like a loving Father I beseech you. *Obsecro*, the most earnest kinde of entreatie; *Non si me obsecres*, no, not though you beseech heartily, or for GOD's sake. And he *beseecheth* them by that Name, *Quod semper sacrum, semper venerandum*

apud

apud Christianos, which is, and hath beene ever accounted holy and reverend amongst Christians, even *by the Name of our* LORD IESUS CHRIST: and *holy and reverend is His Name.* Psal. 111.9.

Eos per nomen Christi adjurat (saith *Calvin*) *ut quantum ipsum amant, tantum studeant concordiæ*; Hee *adjures* them by the Name of CHRIST, that, as they love CHRIST, they would study the peace of CHRIST's Church. He *beseecheth* then, and *adjures* them in CHRIST's Name, in His Name, whose businesse it is (for CHRIST's businesse it is) *ut idipsum dicatis*, that *ye speak the same thing, and that there be no divisions among you.* *Per nomen Christi.*

Indeed, he that *speakes not the same thing* with the Church, he that makes *Divisions* in the Church, hee that is not *joyned perfectly* to the Church, *in the same minde, and in the same judgement*, hee does not the worke of CHRIST, but the worke of *Antichrist*; he rendes and teares in sunder *the body of* CHRIST, *which is his Church.* Yea, as much as in him lies, hee dismembers CHRIST Himselfe; for *totus Christus est caput & corpus*, whole CHRIST is the head and the body. So then, he that makes a Schisme in the *Church of* CHRIST, layes violent hands upon the *body of* CHRIST, and teares in sunder the *members of* CHRIST: too sacred a body for such sacrilegious hands to finger. Ephes. 1.23. *Augus.*

Well, Saint *Paul* (yee see) *beseecheth* earnestly, and in His Name he *beseecheth*, who hath full power over us, and may command; and therefore he hath good hope to prevaile; for He is *Dominus noster, Our Lord.* And we may be glad He is so; for if wee prove dutifull servants, Hee will be our IESUS too: *in hoc enim* *Domini nostri.* *Domini Iesu.*

enim χρις & unctus est, for this purpose became Hee *Christ*, for this purpose was Hee *anointed*, that Hee might be *our* IESUS, our SAVIOUR, if so we be His true *servants*.

No *Iesus* without *Dominus*, no *Saviour* but to His owne *Liege-people*. *Dominus Iesus* must not be severed; as the Apostle hath joyned them in my Text, so must we keepe them.

Thus (yee see) he intreats by the highest and dearest name that may bee; yea, even by that Name, wherein we so much glory, *by the Name of Christ*; for we glory in the Name of *Christ*. And our chiefest joy in this life is, that of that Name wee are called *Christians*, that is, the *members of Christ*. And no disgrace toucheth us so neerely, as to say, we are not *Christians*.

This, this is the Name, which we rejoyce in, and the Divels tremble at; for (as *Tertullian* observes) *Dæmones Christum timentes in Deo, & Deum in Christo, subjiciuntur servis Dei & Christi*: the Divels fearing *Christ* in *God*, and *God* in *Christ*, are made subject to the servants of *God* and *Christ*: no name without the *Name of our Lord Iesus Christ* can make them bow to us.

Tertul Apol. c. 23.

per nomen Iesu.

Indeed, *Iesus* it is, that is glorified, *Act.* 3. 13. and that *Name*, through faith in that *Name* workes miracles. *Ib. v.* 16. That, that is the *Name*, which the *Iewes* detest, *Act.* 4. 18. *God* therefore will have it reverenced by Saints and Angels, *Phil.* 2. 10.

And yet this *Name*, as holy, and reverend, and terrible as it is, is not like to prevaile with many, since they will not give it that reverence, which is due unto this *Name*, and that Saint *Paul* saith *should* be given

unto

unto it, *Phil.*2.10. And which our Church enjoynes, *Can.*18. And which *Queene* ELIZABETHS *Injunctions* set forth in the second yeare of her reigne, pronounce to *belong thereunto* NECESSARILY, calling it, *that due reverence*, which is *to be made of all persons young and old with lowlinesse of curtie.* Injunction. 52. *Can.*18. *Injunct.*52.

This fault surely rebounds upon us; upon us, that are their teachers and instructers, and ought to give good example to our Parishioners; for we teach not this *dutie* by *doctrine* and *example*. We bow not our selves at the mention of that blessed *Name*; and some (as I have heard) avoid that Name *ex Professo* in their Sermons, lest perchance the people should give due reverence to that *Name*. And yet *there is no other Name under heaven, whereby we may be saved, but onely the Name of our* LORD IESUS CHRIST; and in this Name onely our Sermons finde efficacie, and our Prayers acceptance. Act.4.12.

I know, *Calvins* judgement, with these kindes of men, is of better esteeme, than any Canon or Injunction of the Church of *England*; yee shall therefore heare his opinion, *Calvin. Instit. lib.*2. *cap.*15. §.5. repeating those words of Saint *Paul*, *Phil.*2.10. *viz.* That *God gave him a Name above every name, that at the Name of* IESUS *every knee should bow, of things in heaven, and things in earth, and things under the earth*; he tels us, that even in these words, *In* CHRISTI *regno ordinem commendat, præsenti nostræ infirmitati* NECESSARIUM, the Apostle commends unto unto us that order in the Kingdome of CHRIST, which is NECESSARY for our present infirmitie. Phil.2.10. *Calvin. Instit. l.*2.*c.*15. *sect.*5.

So then, it seemes (in *Calvins* judgement) that it

is NECESSARY for us, all the dayes of *our infirmitie*, to *bow our knees at the Name of* IESUS. And, perchance, the rather, because the Church militant ought to imitate the Church triumphant; but in the Church triumphant *every knee bowes at the Name of* IESUS; for so Saint *Paul* sayes they *should* doe; and without all peradventure they doe, what they *should* doe; though we doe, what we *list*, and not what wee *should* doe.

By this *Name* therefore, *that is above every Name*; that is so reverent, and ought to be so highly esteemed of all Christians, Saint *Paul beseecheth you, that yee all speake the same thing*, which is my second part.

Part I. [1] *Vt idipsum*, [2] *ut omnes*, [3] *ut dicatis*; [1] *that the same thing* bee embraced; [2] that *All* embrace it; [3] and preach, or *speake* it, as occasion serves. This threefold cord, if it be once made up, will hardly be broken: nay, I see not, how it can be broken, when *all* are bound up in this cord or bond; and the over-seers take care, that none breake forth of this bond. This is *vinculum pacis*, that bond, which must keepe us all in peace and unity.

[1] The *idipsum* is set downe to our Governours hands; their paines onely is to see, [2] *ut omnes*, that *all* embrace *the same thing*, and depart not so much as [3] in *word* from it; much lesse *speake* against it.

Vt idipsum. Matth. 7. 14. It is excellently observed by *Leo*, that *strait is the gate, and narrow is the way, that leads to life*, not in the performance onely of vertues, or in the strict observance onely of GOD's Commandements, but in respect of faith also: and a matter it is of great labour and much danger, *inter dubias imperitorum opiniones, & verisimiles falsitates, per unam sana doctrinæ semi-*

Leo in Nat. Dom ser. 5 c. 1.

tam

tam inoffensis gradibus ambulare, to walke evenly in *that one path* of ſound doctrine, betweene the doubtfull conceits of the unskilful, and truth-faining falſehoods, the common coine of falſe impoſtors.

Since then the traines and ſnares of errour are ſo ſubtilly, ſo covertly laid, that we know not our danger, and yet are never out of danger; *Oportet enim hereſes eſſe*, for Saint *Paul* ſayes flatly, there muſt be hereſies; we muſt have an *idipſum* to guide our Catechiſings, and our Sermons, and our faith by; ſome rule or other, that is agreed upon on all hands. 1 Cor. 11. 19.

Our great Maſters the Apoſtles (with whom to erre is ſafety) when they were to divide themſelves for the propagation of the Goſpell, ſet downe an *Idipſum*, according to which every one of them was to ſquare his doctrine; that is it, which at this day wee call *the Apoſtles Creed*. This hath hitherto beene reſerved, and uſed in the Church, as the *briefe of our Faith*. *Ruffin in Symbol. n. 10.*

When any hereſie aroſe in the Church, the Chriſtians ſpeedily met together, and concluded upon an *Idipſum*, that might ſerve as a ſtrong bulwarke againſt all invaſions of hereſie. This appeares by Scripture; for no ſooner had ſome taught, that *Circumciſion* was *neceſſary to ſalvation*, but the Apoſtles, and Prieſts (or Elders) aſſembled themſelves, and diſcarded that hereſie, *Act.* 15. Act. 15. 1.

Thus, when *Arius* had infected the world, the learned and Catholike Biſhops of the Church met together, and compoſed an *Idipſum*, even the *Nicene Creed*. And this wee ſtrictly maintaine in our Churches.

When *Macedonius* denied the Deity of the Holy

GHOST, as *Arius* had before denied the Deitie of our blessed *Saviour*, the Church met together in a second œcumenicall Councel, and an *Idipsum* was set downe by universall consent, which the Catholike Church embraceth also; *hâc tamen serie, ut ex duobus coalescat unum*, so methodically and compendiously, that of these two the Church (lest she might overcharge our memories) hath made one Creed, which we reade immediately after the Gospell for the day; and may be truly termed *Symbolum Nicæno-Constantinopolitanum*.

This Creed was confirmed by the *Ephesine*, and other following Councels; for those heresies, which *Photinus*, *Nestorius*, *Eutiches*, and the rest raised up, did *peccare contra hoc idipsum*, offend against that Creed, and therefore needed not a new to condemne them: in so much that I may truely say, *Hoc cuneo veritatis omnis extruditur hæresis*; This is the maine wing, or the *corps du guard* to beat off all heresie, and to disband it.

Tertul. adverſ. Marcion. l. 1. cap. 21.

Fix your eyes therefore upon that, *Quod Ecclesia ab Apostolis, Apostoli à Christo, Christus à Deo didicit*; which the Church hath received from the Apostles, the Apostles from *Christ*, and *Christ* from *God*. For (as *Leo* speakes) *Una est vera, singularis, perfecta, inviolabilis Catholica fides, cui nihil addi, nec minui potest*; there is one true, singular, perfect, inviolable Catholike faith, to which nothing may bee added, from which nothing ought to be subtracted. Nothing (I say) may be added to it, *quantum ad sensum, sed quantum ad expositionem*, nothing in respect of substance; for that is fully perfect; though it may be much inlarged by way of Eccleſiasticall explication. If this

Tertul. de præscript. cap. 21. & 37.

Leo ep. 83. c. 1. & ep. 97. c. 1.

Tho. 3a. q. 60. a. 1m.

Idipsum

Idipsum be not stucke to, there will be *quot capita, tot symbola*, as many Creeds, as giddy braines; every Parish almost will have a different faith.

Here therefore will I set up my rest, and say with Saint *Cyril*, *Sic sapere didicimus à Patribus nostris*; Thus have we learned to be wise, thus have we learned to understand, and thus to beleeve, of our forefathers: and I pray GOD, that you, and I, and every one of us may content our selves with this *Idipsum*, and maintaine the old way; *Illud enim verum, quodcunque primum; illud adulterum, quodcunque posterius*; That which was first setled, is true; but that which crept in afterwards, is adulterate and corrupt.

Cyril. Alex. de Incarn. Dom. tract. 1.

Tertul. adverſ. Prax. cap. 2.

When the *Church of England* had resolved upon a *Reformation*, she resolved also to shake off all Novelties, and to cleave fast to Antiquitie. Hereupon in King *Edward* the sixth's dayes, certaine Articles were agreed upon, which being stifled with the smoake of Queene *Maries* firie zeale, recovered life by the grace of GOD, and the favour of Queene *Elizabeth*. And in the fourth yeare of her reigne, *Anno Dom.* 1562. were againe *agreed upon, for the avoiding of diversities of opinions, and for the stablishing of consent touching true Religion, viz.* the 39. *Articles*. To this *Idipsum* wee subscribe, in matters of faith about that time controverted: in like manner to the Booke of *Common Prayer*, the *Booke of Ordination*, and the two Books of *Homilies*, we subscribe in *positive doctrines*, in those sober dayes unquestioned.

To all these (I say) we subscribe, and all genuine sonnes of the *Church of England* will maintaine *Idipsum*, every one of these, against all uncircumcised and contentious spirits. And he that will not doe so

(to say no more) hee is no son of this mother: *Non enim tenebit perfectam veritatem, quisquis aliquam veritatis excluserit portionem*; hee holds not with our Church, that denyes any of these Articles, or any branch thereof.

Novat. de Trin c. 11.

Vt omnes.

Necessary therefore it is, that as there is an *Idipsum* agreed upon, so our Governours provide *Vt omnes*, that all of us maintaine the *same thing* fully and wholly; lest there be distractions, and *divisions*, and subdivisions amongst us, some being of *Paul*, and some of *Apollos*, and some of *Cephas*, while fewest are of CHRIST. For this contention (or *division*) *sanctitatis & veritatis inimica est*, is an enemie both to holinesse of life, and truth of doctrine; and every subdivision is a weakening to the *whole body*, and a strengthening to the adversary: so that they, who will not goe with the *whole*, seeme to bandy with the enemie, to subvert that *all*, which they should uphold.

Cypr. Ep. 73. n. 26.

Idipsum ergo omnes, it is not enough therefore for some of us to preach the same doctrine, *all, all of us* must preach the *same thing*. Will yee know, who are this *all*? *Tertullian* shall tell you: *Quid est omnes?* (saith he) *nisi omnis generis, omnis ordinis, omnis conditionis, omnis dignitatis, omnis ætatis? Siquidem omne, totum est, & integrum, & nullâ sui parte defectum.* Not only the Bishops to be right, but the Priests and Deacons also; not only Parsons and Vicars to keep within the bounds of this *Idipsum*, but Curates also; and that new corporation of Lecturers to be looked to, that they breake not out of this pale.

Tertul. de Veland. Virgin. c. 8.

Thus the *Archdeacon* to have an eye to his Archdeaconry, the *Bishop* to his Diocesse, the *Archbishop*

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to his Province, and the *King* to all His Dominions; *ut idipsum omnes*, not that one here, and another there, or (perchance) a major part onely propugne the Discipline and Doctrine of this Church, and let the rest speake lavishly, what they please. Saint *Paul's Omnes* is as universall as the Church of CHRIST; for this Epistle is written not only to the *Corinthians*, but (as Saint *Paul* speakes, vers. 2.) *to all, that in every place call upon the Name of our* LORD IESUS CHRIST. And our Apostle's request is, that *all, all of these speake the same thing.* 1 Cor. 1. 2.

Behold here an addition to the care of our Diocesans and Ordinaries, *Vt dicatis*, they must observe our words, harken after our Sermons, and see, whether *any man consent not to wholesome words, and to that doctrine, which is according to godlinesse.* Will you have a reason for this? Saint *Paul* shall give it you: *Hee, that consents not to wholesome words, is proud* (saith Saint *Paul*) *knowing nothing.* The blindest bayard is ever the boldest pretender in this kinde. For though he be miserably ignorant, yet *languet circa quæstiones & pugnas verborum*, he languishes or longs like a sicke man; hee *dotes*, say wee (or rather is *diseased*, for so νοσεῖ signifies) he is *diseased* in himselfe, and *diseaseth* others, *about questions, and strife of words; whereof comes* (no good, but) *envie, strife, railings, evill surmisings, perverse disputings of men of corrupt mindes, and destitute of the truth; who suppose that gaine is godlinesse.* *Vt dicatis.* 1 Tim. 6. 3. Ib. v. 4. Ib. v. 4. & 5.

This *disease* is too too common in these dayes, it is as infectious as the plague, and spreads as dangerously. Saint *Paul* found this by experience in his time, and therfore he commands *Timothy* (the Bishop

of

Ib. v. 5. of *Epheſus*) to *withdraw himſelfe from ſuch*, leſt he alſo be infected. And if ſuch a Biſhop as *Timothy* have no ſure preſervative againſt this infection, fit it is, and neceſſary, that our Biſhops provide, that no ſuch infectious perſons endanger the flocke of CHRIST; *eo enim ore laniantur oves, quo impia proferuntur* (ſaith *Cæleſtinus*) that mouth which breathes out words contrary to godlineſſe, poiſons the ſilly ſheepe of CHRIST's paſture.

Cæleſt. ad cler. et pop. Conſtantinop.

If then ſuch a contagious perſon be crept into the Church, what muſt the Governours doe? The ſame Father directs them: *Abſcindendum eſt tale vulnus, quo non unum membrum læditur, ſed totum corpus Eccleſiæ ſauciatur*; That ulcer is to be ſliced off, which endangers not one member onely, but is like to be the ruine of the whole body.

Cæleſt. ep. ad Cyril.

If the danger bee thus cautelouſly prevented, and theſe factious perſons carefully ſuppreſſed, *facile firmabitur probanda concordia*, a bleſſed peace, and an amiable unitie will eaſily be ſetled. All muſt needs *ſpeake the ſame thing*, when no man ſhall dare to queſtion that doctrine, which our zealous predeceſſours, thoſe glorious Martyrs, ſealed unto us with their owne bloud; and their ſchollers, thoſe bleſſed Confeſſours, which returned from exile in the beginning of Queene *Elizabeths* reigne, replanted at their returne, in this famous Kingdome.

Leo Epiſt. 50.

It was Catholike advice, and worthy of a Biſhop, that *Iuſtinian* Biſhop of *Sicily* gave to *Peter* of *Antioch*, a refractary of his time, *Bonum eſt Patribus obedire, & detrahere proprias novitates*, It is good for us to be obedient to our fore-fathers, and to ſhake off our owne novelties. Oh, how glorious and bleſſed a Church

Iuſtin. epiſt. ad Petr. Antioch. in Concil. Conſtantinop. 2.

Church were ours, if every man would reſt himſelfe upon this counſell, and not *Pigmalion*-like be in love with our owne fictions? Oh, that we could beleeve, that our fore-fathers were wiſer than our ſelves; that we would rely upon their approved judgements, and not be carried away with the windie inventions of unſetled braines!

Take care in your Sermons (my brethren) *ut idipſum dicatis*, that there be a faire and ſolid agreement in your doctrine; that yee ſpeake nothing contrary to that *Idipſum*, which the Church hath concluded on, and then ſay, ye meane well; Saint *Paul* reſpects not your meaning only, but he lookes after your doctrine alſo. *Vt dicatis*, are his words; remember that.

I binde you not ſo preciſely to every particular word, no; I leave you to incite, and wooe, and perſwade your auditory by the ſweeteſt invention, the moſt powerfull phraſe, and the moſt curious method, that Art can afford, or wit deviſe; and all is little enough. *Non nova, ſed novè*, is *Lyrinenſis* counſell, and moſt neceſſary to be embraced by every one of us: the doctrine muſt not be new, the phraſe and method may. *Vincent. Lyrin. cap. 27.*

That, which I ayme at, is this; that we would deale no otherwiſe with thoſe bookes, which we ſubſcribe to, than wee doe with the *Oath of Allegeance: viz.* that wee would take them *according to the expreſſe words* therein ſet downe, and *according to the plaine and common ſenſe and underſtanding of the ſame words, without any equivocation, or mentall evaſion, or ſecret reſervation whatſoever.* Rules of faith, if the Pen-men underſtand themſelves, admit no Metaphors, or Figures. That, which is ſpoke to all, muſt be ſpoke in

ſuch words, as are common, and plaine to every rationall mans underſtanding.

This Saint *Paul* intends, if *Calvin* underſtand him; for he expreſſeth by *dicatis*, how abſolute our conſent in faith ſhould be; *Nempè ut ne in ſermone quidem ulla diverſitas appareat*, That there may appeare no materiall difference ſo much as in word. This is hard (ſaith *Calvin*) and yet neceſſary to bee brought to paſſe, ſince, of every one of us *non una tantùm fides, ſed una etiam confeſſio requiritur*; not onely *one faith* is required, but *one confeſſion* alſo of that faith is exacted.

Calvin in loc.

Ibid.

It is not unknowne to thoſe, that are but indifferently learned, that the Fathers were ſo ſtrict in the forme of their Confeſſion, that they would not ſuffer ὁμοιούσιος to bee uſed for ὁμοούσιος. And Saint *Baſil* was ſhrewdly traduced, for making a ſmall alteration in the *Gloria Patri*, it coſt him a large Apologie.

I would to GOD, wee were as tender now; and then we ſhould not have ſuch far-fetched gloſſes, and figurative interpretations, impoſed upon our *Articles*, the bookes of *Ordination*, and of *Common-prayer*, and the doctrine of the *Sacraments* therein delivered, as now we have: as if we had ſubſcribed like thoſe ſubtill *Arrian* Biſhops χειρὶ, ἀ καρδίᾳ, with our hands, but not with our hearts.

Gelaſ. Cyzic. part. 2. c. 27.

Take the words as they lye, take them *according to the plaine and common ſenſe and underſtanding of the ſame words*, and then controverſies and contradictions will take their wings, and fly to unſetled and untutor'd Churches. It is a rule in judicious *Hooker*, *In Scripture, where a literall conſtruction will ſtand, the furtheſt*

Hooker. Eccleſ. Pol. l. 5 ſect. 59

furtheſt from the letter is commonly the worſt: thus is it alſo in thoſe bookes, that we ſubſcribe to. I would to GOD, we were all of Maſter *Hookers* minde, and then we ſhould have *no diviſions among us.* Which is my third part.

Et non ſint in vobis ſchiſmata; *I beſeech you (brethren) that there bee no diviſions,* or *ſchiſmes, among you.* Hitherto wee have demonſtrated, that there muſt be a joynt conſent, and a ſincere agreement in *Doctrine.* There we began firſt; becauſe (as *Tertullian* obſerves) *Adverſarius ſpiritus primò regulam adulterat fidei, & ita ordinem adulterat diſciplinæ*; that ſpirit, which is alwayes an adverſary to the Church of CHRIST, firſt adulterates the rule of *Faith,* and then by degrees corrupts the order of *Diſcipline*; he makes the one but a ſtep to the other. From the *Faith* therefore wee deſcend to the *Diſcipline* of the Church; and herein (even in things in their owne nature indifferent) there muſt bee *no diviſions amongſt* you. Part 3. *Tertul. de Monogam. c. 3.*

It is not enough, that our *Doctrine* be one, *Vt idipſum dicatis* onely; there followes inſtantly, *Et non ſint in vobis ſchiſmata,* and let there be no ſchiſmes among you: ET joynes both, and enjoynes both; it will ſuffer neither the ſpirit of *hereſie,* nor the divell of *diſorder* to creep in: yee muſt be ſeriouſly carefull of the Churches *diſcipline.*

For (according to *Calvin*'s moſt judicious obſervation) as the ſaving *Doctrine* of CHRIST is the very *ſoule* and life of the Church; ſo *Diſcipline* is for *ſinewes* to the Church. As the *ſoule* gives life to the members, ſo the *ſinewes* knit them faſt together, to make up one perfect bodie. And if the *ſinewes* *Calvin. Inſtit. l. 4. c. 12. ſect. 1.*

be once broken, or cut in pieces, the members will fall asunder; they can receive no comfort from the head, no life from the soule. Take heed then; how yee be *divided* in *discipline*.

Cant. 6. 3. 9. The Church is termed *acies ordinata*, a well ordered armie; and a well ordered armie must not onely be provided of essentials, *viz.* of men, money, and munition, for her being; but of accidentals also for her well being; *viz.* her men must be ranged orderly, they must keepe their distance, they must traile together, advance together, charge and discharge together, encampe and remove together, as if all were but one man; without this *Order* an armie cannot long have a being.

If then, the Church bee *acies ordinata*, a well ordered armie, how can shee have her well-being without this *Order*? And if it be absurd, unseemely, and punishable in an armie for some to traile, and others to advance; some to march forward, and others to fall backe; shall wee thinke it lesse absurd, lesse unseemely, or lesse punishable in a Church, to see in time of *Divine Service* some few uncovered as they ought, the rest cover'd most unmannerly; some kneeling at *Prayers*, others sitting or leaning irreligiously; some few standing up at the *Creed*, and the *Gospell*, and the rest squatting downe most unreverently? Are not these *divisions* and *disorders* usuall *among us*?

Ought not the Church militant to imitate the Church triumphant? Is not that Church most perfect, that doth so? Must not this Tabernacle be fra-

Exod. 25. 40. med and ordered *secundum formam in monte*, according to that patterne or forme, which was shewed in the

the Mountaine? And must not the will of GOD be done, *Sicut in cælo, sic in terrâ*, in earth, as it is in heaven? Can any man deny this? And doe not the foure and twenty Elders in heaven *fall downe together*, and *adore together*, and *cast downe their crownes together*, and give *praise together*? *Apoc.* 4.10,11. *& Apoc.* 5.8, *&c.* And both Saints and Angels *stand together*, and *fall downe together*, and *adore together*, and *sing together*? *Apocal.* 7.9, *&c.* And if they use this *decent order* in the place of perfection, shall not we imitate them, that wee may attaine to that perfection? That so, though we be here on earth, our conversation may be in heaven.

Too many (I know) are of opinion, that these *Orders* are but accidentall; and therefore indifferent to be used, or not used. And if I should say, that one set Discipline were essentiall to a nationall Church, I should suddenly be charged with a strange absurdity. And yet, what if I adventure upon this absurdity, and upon these grounds?

Accidentia non ingrediuntur definitionem; a maxime undeniable; those things that are meerely accidentall, come not within the compasse of a definition. *Tertullian* in his Apologie to the Gentiles, setteth downe this definition of the Church: *Corpus sumus de conscientiâ religionis, & disciplinæ unitate, & spei fœdere.* If then *Tertullian* faile not in his definition, I shall not faile much of my conceit. A *Bodie* wee are, that wee will confesse; every member then must know his place, and doe his dutie. Wee must make a conscience of that one *Religion*, wherein wee have beene trayned up; the *Covenant of our hope* (wee acknowledge) *Tertul. Apol. cap.* 39.

is one, and our *discipline* must be *one*. If we want the least of these, we are *extra definitionem Ecclesiæ*, without the *definition* of the Church; and if without the *definition*, then without the *essence* of the Church, and without *the Church no salvation*. So *Calvin. Instit. l. 4. cap. 1. §. 4.*

Bernard in Dedicat. Eccl. Ser. 5.

Saint *Bernard* comes up roundly to this point; *Vbi sine fœdere pacis, sine observantiâ legis, sine* DISCIPLINA *& regimine, acephala multitudo congregata fuerit, non populus sed turba vocatur; non est civitas, sed confusio; Babylonem exhibit, de Ierusalem nihil habet.* When an headlesse multitude is gathered together without the *covenant of peace*, without the observation of a *set lawe*, without *discipline* and government, it is not a people, but a rabble; not a City, but confusion; it represents *Babel*, it hath no resemblance of *Ierusalem*. Thus yee see, the not observing the *Lawes* and *Discipline* of the Church, *divides* us from the Church; for if no *set discipline*, no Church.

Calvin. Instit. l. 4. c. 12 sect. 1.

Well, make the least of *Discipline*, yee can; in *Calvins* judgement, *Discipline* is the sinewes of the mysticall body of CHRIST; and without *sinewes* this body will bee but a poore body; it can subsist no more without *Discipline*, then a naturall body can without sinewes.

Cant. 6. 3.

Besides, is not the Church termed *acies ordinata* a well-ordered army, by the Spirit of GOD? How then shall wee dare to disroabe her of this essentiall attribute? And doth not the Apostle command, that

1 Cor. 14. 40.

all things be done decently, and in order?

Now the best *order*, and the most *decent*, is to have the same forme of *Prayer*, and the same ceremonies observed alike in all Parishes. This is agreeable to

that

that first *Nicene Councell*, Can. 20. *Omnia similiter in omni paræchiâ serventur*, let all things be done alike in all Parishes, or Bishoprickes. but if any thing bee crept in, that is disorderly or undecent, as those Fathers, so we, *Quod reprehensibile est, Catholica Ecclesia non defendit*, wee doe not, wee will not defend any thing, that deserves just reprehension. *Concil. Nic. can. 20.* *Ib. can. 9.*

Yet (beloved) yee must consider, it is not for every hot braine, or giddy pate, to question, or censure, or alter the *Discipline* of the Church; *nam quantarum rixarum semen futura sit earum rerum confusio* (sayes *Calvin*) *si prout cuiq; libitum sit, mutare liceat, quæ ad communem statum pertinent?* What strange brabbles would this strange confusion breede, if it were free for every man at his pleasure to change those things, which concerne the common state of the Church? since it is impossible, that the *same thing* should please, if every man were left to be his owne carver. Wee must therefore keepe a *set order*, *si qua servanda pacis ratio habetur*, if we have any care to preserve the peace of the Church. So *Calvin*. *Calvin. Instit. l. 4. c. 10. sect. 31*

I will adde one resolution more of *Calvins*, and so ende this point. *Vbi, si imprudentiâ & oblivione quid erratum fuerit, nullum admissum crimen est; sin contemptu, improbanda contumaciaest*; If in the ordinances of the Church something bee omitted through ignorance, or forgetfulnesse, it is no crime, no great fault; but if through contempt any thing be slighted, this contumacy deserves reproofe. *Ibid.*

If then through ignorance or forgetfullnesse, wee have heretofore ouerslipped some things, that are enjoyned us by the Canons of our Church, now we understand the danger, let us amend our errours, and not

not adde contempt thereto, leaſt we juſtly incurre the cenſures of the Church.

Give not our moſt reverend Dioceſan juſt cauſe to complaine of you, as Saint *Paul* did of the *Corinthians, ſignificatum eſt mihi de vobis fratres mei, It is declared unto me of you (my brethren) that there are contentions*, or diviſions, *amongſt you*, even amongſt you of the miniſtry. If there be, your flockes are in a poore caſe; how can they chuſe but be diſtracted?

1 Cor. 1. 11.

Know we not, that we are the Diſciples of *Chriſt?* Profeſſe wee not, that we ought to imitate *Chriſt?* Our bleſſed *Saviour* came into the world, *ut diſperſos congregaret in unum*, that he might gather together thoſe, that were ſcattered; that as there is but one Shepheard, ſo there might be but one Sheepfold. And ſhall we raiſe diviſions in *Iacob*, or make a rent in the *Iſrael* of *God? God* forbid.

Ioh. 11. 52.

No, no, my beloved brethren, *qui Chriſtum veſtigijs ſalutaribus ſequimur, per Chriſti exempla gradiamur*; let us, who profeſſe we tread in CHRISTS ſaving ſteps, walke, as we have CHRIST for an example. Let us ſeriouſly ſet to our helping hands to rayſe up the wals of *Ieruſalem*, and to make up the breaches in *Zion*. Let every one in particular take care, *ne ſint ſchiſmata*, that Schiſmes have no being, that yee weede them out. *Primi loco, primi ſint exemplo*; we being members of the chiefe Biſhopricke, ought to be the firſt in this example.

Cypr. de bono pudic. n. 24.

If yee cannot fully prevaile in this commendable courſe, yet ſee, *ne ſint in vobis*, that ye be neither cauſers, nor upholders of tidings, and ſiiviſions, and diſſenſions; *Let there be no Schiſme at all among you: but bee yee perfitly joyned together in the ſame minde, and*

in

in the ſame judgement. That is the laſt part.

Sitis autem perfecti in eodem ſenſu, & in eâdem ſententiâ; be ye perfectly joyned together *in the ſame minde* concerning Doctrine, and *in the ſame judgement* concerning diſcipline. For if we agree in the two former parts of my Text, namely in 2 *Doctrine*, and 3 *Diſcipline*, and that 1. for *Chriſt Ieſus* ſake; I ſee not well, how we ſhould miſſe of this laſt part; we muſt needs, (as S. *Paul* deſires) be *perfectly joyned together in the ſame minde* and affection, *in the ſame judgement* and opinion. *Hæc erit concordia Deo grata, & omnibus numeris abſoluta*; this agreement will bee acceptable to GOD, and abſolute every way. 4 Part.

Yea, wee muſt take this advice ſo much the more ſeriouſly into our conſideration, becauſe (as *Calvin* ſpeakes) *Hoc præcipuum eſt religionis noſtræ caput*; this agreement amongſt our ſelves is the chiefe and maine head of our religion; *hoc etiam conſenſu ſtat, & ſubnixa eſt ſalus Eccleſiæ*; upon this rocke the health and ſafety of the Church is founded and ſetled. The greateſt diſadvantage, that ariſeth to our Church, comes by home-diſcord: *Hoc Ithacus velit, hoc magno mercentur Atridæ.* *Calvin in locum.*

Remember (my brethren) that of *Tertullian*; *Tantum veritati obſtrepit adulter ſenſus, quantum & corruptor ſtylus*; yee had as good alter the letter of the Scripture, as impoſe a falſe ſenſe upon the letter; the latter being as dangerous an enemy to the truth as the former, and indeed more dangerous. For it is obſerved by *Tertullian*, that *Valentinus* did more wrong to the Scripture, by ſparing the letter of the Text, then *Marcion* did, by mangling and chopping off *Tertul. de Præſcrip. c. 17.* *Tertul. Ibid. cap. 38.*

diverſe parts of Scripture. His words are, *plus abſtulit, & plus adjecit, auferens proprietates ſingulorum verborum, & adijciens diſpoſitiones non comparentium rerum.*

That therefore ye may be ſure, to take a faire and ſafe courſe, in points of doubt follow *Moſes* advice; *Aske thy fathers, and they will ſhew thee; enquire of thy Elders, and they will tell thee.* And when they have adviſed thee, *ne tranſgrediaris terminos antiquos*, remove not, paſſe not over thoſe bounds, that thy Fathers have ſet: the Fathers (I ſay) in the firſt five hundreth yeares, when religion, if ever, was ſincere, and the rule of faith unblemiſhed.

Deut. 32.7.
Prov. 22.28.

Tutum eſt peccare autoribus illis; to erre with them, if ſo they did erre, is a ſafe way, and the onely way (for ought I know) to joyne us perfectly together, that ſo (as the Biſhops tranſlation reades) *we may bee a whole body, of one minde, and of one meaning.*

A whole body, ἦσθε κατηρτισμένοι, that is (as *Calvin* notes) that we may be fitted, or united fitly, as the members of the ſame body are *orderly* joyned together. The moſt ſure courſe to bring this to paſſe, is for all us to *bee of one minde, and of one meaning*: to ſpeake as wee *meane*, and to *meane* as wee ſpeake; otherwiſe we are not *a whole body*, we are not *perfectly joyned together*; but we are a tottered, a diſmembred, an unſhapen body.

Connexio totius corporis unam ſanitatem, unam pulchritudinem facit, the perfit joyning togther of the *whole body* (ſaith *Leo*) cauſeth one health to bleſſe the body, and one beauty to grace the whole compoſure. This perfit connexion requires unanimity in the *whole body*, but chiefely (as that Father addes) it exacts

Leo. Ep. 84. cap. 11.

exacts *concordiam ſacerdotum*, agreement amongſt Prieſts.

Hence therefore it is, that we Prieſts ought to ſettle all our affections, all our care and ſtudy upon this, *ut quod ad unitatem concordiæ, & quod ad cuſtodiam pertinet diſciplinæ, nullâ diſſentione violetur, nullâ deſidiâ negligatur*, that nothing may be violated by diſſenſion, or neglected through careleſneſſe, that concerns either the unity of concord, or the ſtrict obſervance of our Churches *diſcipline*. We muſt have an eye no leſſe to the one, than to the other. *Leo. Ibid.*

The *Hyæna* a beaſt of prey, and miraculouſly ſubtill (as *Tertullian* delivers it) *ſexus annalis eſt, marem & fœminam alternat*, alters his ſexe every yeare, as the Almanacke the Dominicall Letter. And have not we too many ſubtill companions, that live upon the prey, by changing their Religion, as beſt befits their commodity, making their gaine godlineſſe, and their religion a ſtalking-horſe for their belly? *Tertul. de Pal.*

Theſe men are like the *Hart*, who is *ætatis ſuæ arbiter*, the contriver of his owne age, *ſerpente enim paſtus veneno langueſcit in juventutem*, as oft as he liſteth, he ſwallowes up a ſnake, and by the poyſon regaines his youth. It is the ſerpent and the poiſon of the ſerpent, that cauſeth us to change the old Religion for a new. *Tertul. Ibid.*

This is not the way to growe, or continue *perfect*; this is not the way ἁρτίζεσθαι, *ſarcire, quod ruptum eſt*, to make up the breaches of Gods Temple; for this ſhowes evidently, that we are not alwaies of *one mind, and one meaning*; but that wee equivocate with man and God too.

Brethren, S^t. *Pauls* deſire is, that wee would *goe forward from perfection to perfection*, till we be *perfect*;

and I would to God we were so, *perfect in minde, perfect in judgement*, the *perfect* members of CHRIST in life and conversation. *Cujus enim vita despicitur, restat, ut ejus prædicatio contemnatur*; for looke, whose life is despised, his doctrine is usually scorned, and derided.

Ber. de Resur.

The best way to make this a *whole body*, is to winne many to CHRIST, to lead them to CHRIST by a good example. *Plus enim proficitur, cùm in rem præsentem venitur*; Wee doe our audience most good, when we *doe*, what we *teach*; when our life is a continuall glosse upon the text. *Non enim de veritate dubitatur, quando quod præcipitur, exemplo etiam signatur*: Our Auditours cannot doubt of the truth of our *Doctrine*, when we make up the *use* by a good life, and an answerable conversation.

Cypr.

Vita intaminata efficax est ad persuadendum oratio.

And I pray God, that every one of us may make the same use of this dayes exhortation; and then wee shall be *joined perfectly together*, as a well compacted body, in these daies of infirmity: and not only so, but by degrees, and in due time, we shall be *perfectly joined* to CHRIST our Head in the glory of the Father: Which that every one of us may be, GOD the FATHER grant for *the name of our* LORD IESUS CHRIST, to whom with the HOLY GHOST, three PERSONS and one GOD, be ascribed all glorie, power, and dominion, now and for ever.

Amen.

FINIS.